

The Christian

"WE'RE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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N. CLEAVELAND FLETCHER, Editor

A SERMON.

By Rev. Daniel Ackley, Walpole, N. H.
A MORAL RESURRECTION.
"THE DEAD IN CHRIST SHALL RISE FIRST."
1st. Thess. 4, 16.

We should never give our opinion of the doctrine contained in any passage of scripture until we acquaint ourselves with the object of the writer, the time in which he wrote, together with the habits, customs and peculiarities of the people addressed. We should suspend all judgment until by proper inquiry we obtain a distinct idea of the preceding and succeeding context.

The text which I have now mentioned is found in Paul's first letter to the Church at Thessalonica. And in relation to this letter, I ask—Do you know in what year of the christian era it was written? Do you even know whether it was prior or posterior to the destruction of the city polity and nation of the Jews? Are you able to tell whether the church at Thessalonica, at the time Paul wrote this letter, was in a state of rest and freedom, or whether it was troubled and oppressed by vile and heart-rending persecutors? Were the christians of that church humble, devout and persevering, or were they cold, indifferent and lukewarm? Indeed, can you tell the grand object of the Apostle in writing the Epistle?

To understand the text correctly, it is important that we be able to give a direct answer to all the questions to which I have invited your attention.

Taking it for granted, that there are some now present, who do not understand the reason why Paul wrote to the Thessalonian church, I shall endeavor, as briefly as possible, to give you a history of their condition at the time Paul wrote, and the reason why he wrote them. By this course, we shall be enabled to gain clear and distinct views of the subject before us, and then and not until then, shall we be prepared to judge correctly of the doctrine taught in our text.

The first Epistle, and the one which follows it, were directed to the church which the Apostle had planted in the city of Thessalonica. It is now inhabited by the Turks and denominated Salonica, which is said to be a mere corruption of its ancient name. The city is a seaport town of Turkey in Europe, situated on the Thermaic Gulf, and was formerly the capital of Macedonia. The present inhabitants are Greeks, Jews and Mahomedans. The city of Thessalonica was taken about 400 years ago (1431) by the Turks, in whose possession it has remained ever since. It is even to this day a large, rich and populous city, being 10 miles in circumference, and carries on an extensive trade in the silk manufacture. The principle merchants are Greek christians & Jews. The city contains at present about 30 churches belonging to the Greek christians; and as many synagogues in possessions of the Jews, besides a number of mosques belonging to the Mahomedans.

Notwithstanding the great and mighty revolutions which have convulsed the surrounding nations—burying them in the grossest darkness, corruption and heathenism—yet it is said that the glorious Gospel of immortal life, published there by the great Apostle to the Gentiles, has never become extinct. A spark of that heavenly love! transcript of the eternal mind! still lives there in attestation of the purity of the doctrine which he taught.

We find in the 17th chapter of Luke's history of the Acts of the Apostle, that at the time Paul first visited the city of Thessalonica, that its inhabitants were principally Jews. Hence they were bitter enemies to the christian religion—strongly opposed to the Gospel which proffered salvation to the Gentiles on equal terms with the Jews.

Luke says, Paul came to Thessalonica, where was a synagogue of the Jews; and as his manner was, he went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. Now this sentiment of the Apostle was in direct contradiction to what they professed to believe. They did not believe that the Jesus whom he preached unto them was the Christ, the sent of God, the Messiah predicted in their scriptures—they had no faith in his death and resurrection.

Notwithstanding those early and deeply rooted prejudices which were so wonderfully calculated to destroy all his ef-



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forts to establish the Gospel of Christ in that city, we learn that he persuaded a great multitude of the devout Greeks and not a few of the chief women to believe the Gospel of impartial grace. But the Jews which believe not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company and set all the city in an uproar, and assaulted the house of Jason, (the place where the Apostles lodged,) and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren, unto the rulers of the people, crying, these that have turned the world upside down, are come here also; whom Jason hath received, and these all do contrary to the decrees of Caesar, saying there is another King, one Jesus. And they trouble the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the others, they let them go.

Now I wish you to bear in mind the fact, that Paul was sorely persecuted by the envious Jews, when he commenced preaching the Gospel at Thessalonica, for it will assist you much in obtaining a true idea of what he meant when he said—"The dead in Christ shall rise first."

Such was the malice and envy of the Jews of Thessalonica, that the Apostle was obliged to make his escape from that city clandestinely in the night. He came to Berea, where he found a people more noble than those he left; for they received the word with readiness of mind, and searched the scriptures daily to see if the doctrines taught by the Apostle were true or false. Many of the honorable Greek women and not a few of the men believed and rejoiced in the soul-enlivening sentiments, which he proclaimed. Timothy and Silas were with Paul at Thessalonica and came with him to Berea. See Acts xvii. 10. They were not permitted to preach the Gospel at Berea any considerable time undisturbed; for as soon as the vile persecutors of Thessalonica heard of their success at that place, they carried out their spite and malignity by coming there to stir up the people against them. Paul and Silas remained at Berea and Paul went to Athens, where his spirit was stirred within him when he saw the city wholly given to idolatry. He preached unto them "Jesus and the Resurrection." Some of the most eminent men and women of Athens clave unto him and believed; but others mocked and said, we will hear thee again of this matter. See Acts xvii. 16—34.

During Paul's stay at Athens, he sent for Timothy and Silas whom he had left to carry on the glorious work which he had commenced at Berea. They came; and he gave them some instructions and then sent them to Thessalonica, (1. Thes. iii, 2, 3,) "to establish and confirm them concerning their faith—that the sore persecutions which they were daily receiving from the unbelieving Jews should not turn them from the glorious Gospel which he had preached unto them a short time before." After these things Paul departed from Athens and came to Corinth. In that city the Apostle labored for one year and six months.

While he was preaching the Gospel at Corinth, Timothy and Silas, his fellow laborers, came unto him from Thessalonica. They brought him the pleasing intelligence that the Thessalonian brethren were not turned aside from the path of christian piety by the wicked devices and stratagems of the unbelieving Jews; but were humble, patient, devout and steadfast in the glorious cause which they had espoused. 1 Thess. iii. 6. This intelligence of course elated the good feelings of the Apostle. He no doubt rejoiced when he heard that the good seed which he scattered in that great and populous city was bringing forth fruit in abundance.

With a knowledge of the devotion, fidelity and perseverance of the persecuted church of Thessalonica, the Apostle writes his First Letter. We shall find by an examination of the first epistle directed to the persecuted christians of Thessalonica, that Paul therein expresses his great joy and gratitude that they had continued immovable in the midst of all their troubles and afflictions from their enemies. 1 Thess. iii. 6—13. In addition to this, he also called their attention to the coming of Jesus Christ from heaven with his saints. He said—"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv. 16. But he told them in his first letter that he need not be very particular on this subject; for they knew perfectly well, that the day of the Lord would come as a thief in the night. That is he supposed as they were Jews that they understood that there would be a virtual coming of Christ—or in other words, that they knew

that the time was fast approaching, when the Jewish theory, polity, city and nation would be destroyed according to the previous predictions of the Saviour.—Therefore, he said, let us not sleep as do others—but let us watch and be sober. That is, live in constant readiness to meet the event.

But when the Thessalonian brethren received and perused the first epistle, they did not understand that part of it, where the Apostle had mentioned the coming of Christ, from heaven with his saints. They thought the Apostle meant by the coming of Christ, the revelation of the Lord from heaven with a shout, &c. The immediate consummation of all temporal things—that the world with all its glory and power was soon to come to an end. 2 Thess. ii. 1—3. In view of this, many it is thought grew despondent, terrified and distracted, and began to neglect the performance of all secular duties, thinking that every day might be the closing up of all things temporal.

Now Paul wrote the second epistle to rectify this gross mistake, into which they had fallen by reading the first. The second was written a few months after the first, being about twenty years prior to the destruction of the Jewish state and worship. It will be necessary to bear this fact in mind, that the Apostle wrote both these letters twenty years before the overthrow of the Jewish government by the Roman armies, for it has an important bearing upon the elucidation of our text.

That part of the first Epistle, which they misunderstood, and which gave an occasion for the second, reads as follows—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the angels, &c. and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light & the children of the day: we are not of night nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. iv. 13—18; v. 1—6.

Having read the account I will now proceed to explain it. The language is highly figurative and very peculiar to the idiom of the Hebrew tongue.

1st. What is meant in the Bible, by the coming of Christ, the revelation of the Lord Jesus from heaven with his mighty angels, &c.? The coming of the Lord is spoken of in the Old Testament on this wise—"Behold the Lord ride upon a swift cloud, and shall come into Egypt; and the Idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it."—Isaiah xix. 1.

Now no person of good judgment would so interpret this figurative prediction of the Prophet to mean, that the Almighty was seen personally riding upon the literal cloud, and that he made a personal appearance in Egypt. No, such an interpretation would be both visionary and false. What then did the Prophet mean by the coming of the Lord? He would be understood that the Lord would make a virtual coming into Egypt. How would he do this? Answer—By sending his prophets and ministers among them to show them the error and wickedness of Idolatry—to persuade them by enlightening their minds, to throw down their dumb Idols of stone, brass and wood, and to worship the true God of heaven in spirit and in truth.

Now we ought to explain those passages of scripture in the New Testament which speak of the coming of Christ, the revelation of the Lord Jesus from heaven with his mighty angels, &c., in a similar manner.

All the texts in the New Testament concerning the coming of Christ with his angels, &c., are predictions of the rewards of the followers of Jesus and the punishment of his invertebrate enemies. This coming is most usually spoken of in connexion with the destruction of Je-

rusalem, in which the enemies of the Gospel were most miserably destroyed, and from which the christians were most miraculously delivered. 1100,000 enemies perished but not one christian was destroyed; all were saved.

2d. Having given an exposition of the coming of Christ with his angels, I shall now proceed to give as brief an exposition as possible of a few figurative expressions which occur in the verses last read. 1 Thess. iv. 16—18. But I would not have you ignorant, brethren, concerning them which are "asleep."

Who did Paul mean by those who were asleep? No doubt the Thessalonian Church thought he meant those who were literally dead. And in this sense a large majority of christians understand it now. It is so understood by a large proportion of the denomination to which I now belong. But is this any certain evidence, that the Apostle meant by the term "asleep" the literally dead? No, it is not. I am by no means disposed to pin my faith on the sleeves of my superior brethren in the ministry. I shall explain the subject according to the convictions produced upon my mind, from a prayerful and critical perusal of the scriptures.

What is then meant by those who were "asleep"? This is the question. Paul shall be his own interpreter. To the careless, indifferent and slothful members of the Ephesian church, he said—"Therefore awake thou that sleepest, arise from the dead, and Christ shall give you light." Eph. v. 14. Now all denominations agree that Paul meant in this text by the expression "sleepest," those of the Ephesian church which were cold, indifferent and insensible of their high obligations to God for his pardoning mercy which had been vouchsafed for their salvation. And in the connexion of our text he said—"Therefore let us not sleep as do others." Did he mean let us not die literally as others do? No. But let us not neglect the christian duties as the wicked and persecuting Jews do, for if so, we have no well founded hope of being saved from the temporal calamities which threatened the immediate overthrow of the Jewish polity. Those who were "asleep having no hope," those who were "asleep having no hope," the enemies of the Gospel.

But what is meant by the dead in Christ, who were to rise first? The words dead, death, dieth, &c., have various meanings in the Bible. They sometimes mean the cessation of animal life, &c. Sometimes wicked men who are "dead in trespasses and sin," and to be quickened or arisen from a state of lethargy and lukewarmness to practical piety is called a resurrection from the dead. The Prodigal experienced a resurrection from the dead, when he returned with penitence and humility to his fathers house.

But these words are differently used. Paul said, "If we be dead with Christ, we believe that we shall also live with him."—"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 8, 11. Therefore to be "dead with Christ"—"dead in Christ"—"dead indeed unto sin"—"dead to the world," and such like expressions, must mean active devout, humble and faithful christians. Then in our text the dead in Christ mean opposite characters to those who were "asleep, having no hope."

Having established the fact that those who were "asleep" were the enemies of the Gospel; and also that the dead in Christ were the christians, the friends of the Gospel, I am now prepared to proceed and connected this prediction with those of the Savior, which all confess relate to a temporal destruction, and found a remarkable coincidence of meaning, I cannot but indulge the belief that you all now have clear and distinct ideas of the subject, and are prepared to judge correctly of what is meant in the text—"The dead in Christ shall rise first."

No CHARITY.

"I have no charity for Universalism."

So says a bitter opposer of the doctrine of impartial grace and salvation? Does he know what this expression implies? We know not. What is charity? Ans. Love. And has he no love for a doctrine which teaches that all sin and rebellion against God's government will finally be done away—and all men created anew, holy and happy in Christ Jesus?—Has he more love for sin than for holiness?—A greater desire to behold the continuance of transgression, vice and misery, than the reign of grace, and the utter destruction of all evil? Sayest thou this in sober sincerity? Then why pray that sinners may be converted from the error of their ways, and partake of salvation by faith in this existence?—Why not rather pray that they may continue in sin and rebellion forever?

Answer these questions, ye who pretend to have no charity for Universalism! If the news of a world's salvation be not music to your soul—if you have no love for a system which teaches that all men will be made free from sin—then say frankly, and honestly, that you re-

ally love that doctrine which teaches that sin and consequent misery will exist through a never ending eternity!

Can this be said by the real christian! We pause for a reply.—Star in the East.

Universalism friendly to Intellectual improvement.

That which distinguishes man above the beasts of the field, and constitutes the dignity of his nature, is the intellectual power with which he is clothed. Everything therefore, which tends to encourage and embolden its exercise, should prevail; because it aids in carrying man forward to those high attainments, for which he was created. Consequently Universalism should prevail, for it removes all those obstacles which discourage mental improvement; and it declares that a boundless field, still unexplored, lies open before the human mind, inviting the exercise of its noblest powers. Besides, instead of making it a saving virtue to defend the sentiments of antiquity; and instead of crushing with the arm of ecclesiastical power, all who may dare to dissent from the popular opinion it rather fosters and encourages the work of inquiry. Thus it breaks the chains, which for ages have enthralled and kept back the public mind, and breathes into man, a spirit, which shrinks not from the scowl of bigotry or the clamors of superstition.

With limitarianism it is directly the reverse. That smothers talent and discourages effort, by denouncing as heretics and dooming to perdition all, who depart from the established faith. Let, for instance a preacher belonging to any of the popular sects, advance doctrine different from what are held by this order and if these doctrines be more liberal than distinguish the sect; that man immediately becomes the subject of reproach and censure; and unless he recants his sentiments he must suffer the pain of ex-communication. Now who can calculate the amount of evil which this system has caused? If in the gifted men of which all sects can boast, there burns a light that would illumine the world, it permits it not to break forth; if truths are discovered which would lift men up in knowledge, and swell the tide of human advancement, they are smothered and caused to die in the bosoms where they originate. Thus does this system teach, that no new truth can ever be discovered, which can be useful; and by so doing, it confines its gifted minds down to the narrow creed of the dark ages.—Here is the reason, why those great men, produce nothing worthy of themselves—they are cramped and curtailed—and are like Sampson, grinding in the mill of the Philistines.

But limitarianism does something more now dark, gross and degrading views, which unfit men for those lofty conceptions, and those generous sentiments, which characterize christianity. In this way, it builds up barriers around the human mind, which it seldom bursts, and which confine men down in ignorance and error. All these evils are the remains of those errors which Melanethon, Zuinglius, Luther and Calvin raised up their voices against. The principle for which they contended, was the right of private judgement. But is that right enjoyed, when men are persecuted and excommunicated for their honest sentiments? No.—Therefore the evil, opposed by the first Reformers is only partially removed. And I believe it remains for a more liberal system to remove it entirely from the earth—and that system I am fully persuaded is Universalism. This really and effectually encourages intellectual improvement, and therefore it ought to prevail throughout the world.—*Gos. Sun.*

From the Union.

SYMPATHY.

Of all the feelings of which the human heart is susceptible, that of sympathy is the most amiable and heavenly.

By sympathy may be understood that active sensibility of the human heart, which feels another's woe and assists another's need. Terms are sometimes indefinite. I shall therefore adhere in the few remarks I design to offer in this article to the definition of sympathy as practically defined, when mankind obey her dictates. And surely in this chequered life, the more her holy dictates are obeyed, brighter is the sky, and smoother the waters of human existence.

We are in the course of the changing events of time often called upon by the stern decree of Providence to pass through afflictive ordeals of blighted hopes, lacerated hearts and departed joys. This is a world of change! To day we may be in the enjoyment of health and strength—to morrow pale disease may be preying upon our heart strings—the ruddy cheek become ghastly pale—the full bright eye, dull and sunken—the strong nerves unstrung; while death's relentless visage omens for himself a victory and for us a grave. But if in these times of trouble, we have friends who can "weep with them that weep," to pour the oil of sympathy into our bleeding bosoms, how much, O how much does it lessen our pain, blunt the keen arrows of woe, and lighten our heavy hearts!

To day the gentle gale of prosperity may waft on its pinions happiness, content and peace to our doors—to morrow adversity's whirlwind sweeps its destroying blasts along the plain of life, blight-

ing with its frosty touch the buds of hope and the germs of happiness. The merchant may to day boast his rich freighted ships upon the waters—to morrow come tempest and storm, and his riches lie buried in the ocean's green grave. Indeed, life is made up of alternate joy and sorrow, prosperity and adversity, munificence and indulgence. And how insupportable would be its misfortunes, were it not that a wise Creator and benevolent Governor has bound to our hearts, those who feel with us, and for us. Holy is the sympathy of friends!

When we are called upon to give the parting hand to one who has been near and dear to us in life—to bid a long, a last adieu to that fond one with whom we have spent sweet hours of gladness, or jointly mourned in sadness, how holy is that sympathy which bids the tear of consolation flow from the eye of friendship, and mingle with ours as we embalm the memory of the departed.

We often read and hear of feats and deeds said to do honor to human nature. The warrior is lauded for his prowess and heroic daring, many a wife is made a widow and many a child an orphan, but who can doubt that the tears of sympathy which mourn these ills, do more honor to human nature than the *spirit* which inflicts them. Let then, the heroes in war boast of the extent of their conquests, the brilliancy of their victories, and the number of their slain—they add not to the true glory of man. But that samaritan kindness which binds and heals the wounded, relieves the oppressed, and comforts the sorrowful, adds a brighter gem to the coronet of humanity than the victor's brow wreathed with the laurels of triumph, the harsh din of conflicting armies, or the field of battle mantled with blood and carnage!

The genius of Napoleon was wonderful—the sympathy of Howard was honorable. The first opened wide the fountains of human woe, the last labored to roll back the tide of affliction. Both of these names will be remembered. The former, as the years of blight, mildew, war and famine are remembered—the latter with all those pleasing associations of love and admiration, which always entwine around the memory of the truly great, because the truly good.

West Brattleboro, Vt.

"And while the lamp holds out to burn,
The vilest sinner may return."

Our readers generally, will recognize the above as a familiar production from Waits. What we understand by it is, that the vilest wretch may by repentance at any time, even a few minutes before his death, secure a seat among "the just made perfect;" and after death that no way to return is possible. As is so often responded by many who look upon Universalism as licentious in its tendency, would it not be well to remind them of the pertinent rebuke of Jesus, "take the beam out of thine own eye." Universalism teaches that "he who doeth wrong shall receive for the wrong which he hath done," and that the Lord "will by no means clear the guilty." But others intimate, if they do not teach it, that "the vilest sinner," who has steeped his hands in a brother's blood, may go to heaven, and have his felicity enhanced by the torments of the victim sent out of the body by his ruthless hand, unlike his destroyer, without the opportunity of repentance—all this goes by the name of justice.—[Herald of Truth.]

Consciousness of Sin.

Oh! there is nothing to equal those moments of desperate awakening when we first become conscious that we are corrupted! when some sudden shock arouses us to a knowledge of our true position, and shows us that the ground we have so long been carelessly treading, is hollow beneath our feet, the precipice near at hand to which we have been blindly directing our steps! The sick man who is told that mortification alone has stilled the torture of his aching limbs, cannot receive such intelligence with more chilled and shrinking horror than is felt by the heart which, pure heretofore, and full of earnest resolution for the right, has been led away by temptation, and only awakes to feel the bitterness of its moral degradation; to know that the days of its purity and innocence are over; that vice is become a familiar thing; that all is known of which we should have been ignorant; and all forgotten which should have been most carefully treasured in our memories; that in our sorrow we have become "acquainted with sin," and have made it our boon companion and fellow-traveller in the great journey of life.

The goodness of God.

May not the love and bounty of God be likened unto the sun, the source of all earthly good? And man unto the humble flower which springs up from earth. For the shower which bears it down and veils it in tears is but to strengthen it and prepare it for the gush of holy light which succeeds. Keeping in mind this comparison, may we not bear cheerfully and with gratitude the trials with which we are sometimes bowed down, while considering they are but in order to renew our strength and fit us for the glorious light of the kingdom to come.

Few practical errors in the world are embraced upon the stock of conviction, but inclination; for though indeed the

judgment may err upon the account of weakness, yet, where there is one error that enters in at this door, ten are let into it, through the will; that for the most part being set upon those things, which truth is a direct obstacle to the enjoyment of; and where both can be had, a man will be sure to buy his enjoyment, though he pays down truth for the purchase. For in this case, the farther from truth the farther from trouble, since truth shows such a one what he is unwilling to see, and tells him what he hates to hear.

THE INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINR, MAY 13, 1836.

HELL-No. 1.

The word *hell* to a great number of the human family falls heavily and mournfully upon their ears; with it, they associate all the horrific images, which a diseased imagination can conjure up. A prison—large and spacious, deep in the bowels of the earth—sinners, *body and soul*, writhing in flames of fire and brimstone, incarnate devils, with weapons of infinite variety, with exquisite satisfaction torturing the poor creatures, while they gaze with unutterable despair upon the wall of their prison house, upon which is written Eternity—*Eternity—Eternity*.

Now that such ideas vegetate only in an ignorant soil, we do not hesitate to say, that mind must be dark indeed over which such horrors reign. Ignorance and superstition always go hand in hand, and error guides them. As light and knowledge increase, truth annihilates falsehood; it rolls it back upon itself, and the glorious rays of truth penetrates the chill mansions of moral gloom. In the early ages of the world, the opinion prevailed extensively, that *hell* was located somewhere, beneath us, and that it was filled with literal *fire and brimstone*; this may well be termed the age of ignorance, but you can hardly find a person possessed of common sense at this age, who believes it, yet tradition, that almost irresistible teacher has handed it down to the present day, and the idea of such a place has become so deeply engraven upon the imagination, that it has been found impossible to efface it from the minds of some. But we

would not be understood, that *hell* exists only in the imagination of these visionary creatures, we believe their is a *hell*—such an one as the scriptures reveal, but they assign no place of locality, they do not fix *here* the dreadful—*there* the blest abodes, but each one has that principle within him, which *comes*, *goes* and *remains* and *rewards*, according as our conduct may be.

If we religiously perform our duty to God and to one another—heaven will reign within us; but if we wander along the paths of iniquity—if we forsake the service of our Creator, we shall stumble over our own errors, and *hell's* consuming fire will pray upon the soul and dry up the springs of happiness.

Reported Conversion of Universalists.

In the Christian Journal (says Br Whittemore) of 7th of April, (a christian periodical, published at Exeter N. H. and edited by Elijah Shaw) there is a letter from Elder Mark H. Shepherd, of Allion Me. dated March 25, 1836, of which the following is an extract. Speaking of a two day's meeting held at Athens Me. Elder Shepherd says—it was truly a pleasing sight to see those who for years past have been decided advocates for the no-future punishment doctrine, come forward, and on their knees ask the prayers of God's people. A great number who have been decided Universalists for years, in Milburn, Cornville, and Athens, have been seen in that position; while the penitential *tear* and deep sigh, have bespoke the feelings of their hearts." Now Elder Mark Shepherd appears to be astonished that those who believe in Universal Salvation should ever kneel in prayer, or request the prayers of other people in their behalf—or that they should ever shew a penitential tear or heave a sigh on account of their sinful conduct and unworthiness. He has only shown in his letter his utter ignorance of the character of Universalists and we should advise him before he writes another letter to his friend of the Journal to inform himself upon this point, that he may not a second time appear so devoid of knowledge of a sect that already numbers within this State twelve or fifteen thousand adult members. As to the truth of his statements we cannot say; but we have but one thing to ask Elder Shepherd and we hope he will answer it forthwith. Was there one individual at the time and place above mentioned, who believed in the final Restitution of all men, that renounced that sentiment, and embraced the doctrine of endless misery, or the final destruction of the wicked? This is the question, and we should like to have an answer to it. Perhaps Br McFarland (as he labors in that region) can give us some information upon the subject. Do let us know Br. whether all your good friends in the region around you have embraced that most comfortable doctrine, *ceaseless torments*?

Conversion of a Clergyman.

We learn from the Trumpet that Rev. Benjamin Goss, formerly a preacher of the doctrine of endless misery, has renounced that system and is now engaged in preaching the Gospel of impartial love. He is a resident of Cincinnati Ohio, of excellent character and liberal education; we welcome him into the household of that faith delivered to the saints.

Acceptable Worship.

Worship is acceptable to the Deity at all times and in all places. It matters not whether you kneel in prayer upon a velvet cushion, or the green earth, whether you mingle your voice with myriads, or let it ascend alone to the throne of grace, it is all the same to him, who is ever listening to the voices of mortals and ever willing to grant answers of peace. He will as readily incline his ear to our petitions when offered up in the solitary grove as when they are breathed forth from the gaudy temples dedicated by man to his praise. It is no sin to admire the idolatry of the ancient Grecians. His prayers were offered up in no human temple—but he ascended to the mountain tops, and there with all the glory of earth around him, laid the offering of flowers upon the altars of the world. It was a beautiful superstition. The heart is often cold amid the ceremonies of a worshipping multitude, but it cannot contemplate Nature without feeling the mysterious stirrings of the Spirit of God—there is a hidden chord which binds it to the lovely things of creation, and when that chord is swept, it gives out a gush of music, whose tones have power to charm away "the fiends, that riot on the soul."

One of our correspondents inquires of us the true meaning of that passage of scripture which reads thus. "If ye die in your sins, where I go ye cannot come." We wish our correspondent had taken the trouble to look for the passage he mentions, we know of no such verse in the bible, and whenever he will cite us to the very passage—giving chapter & verse as well as the name of the book that contains it, we will most cheerfully publish our opinion upon the subject.

MR. EDITOR:—In listening to an aged Universalist preacher some time since, who was conversing on the subject of Judas' transgression, he said, that where it spoke of his going "to his own place" it did not mean Judas, but Matthias. This opinion I never heard advanced before, nor do I believe that the old gentleman was correct on this point; but my object in writing is, to ask you to give your opinion on this subject in your next paper, and you will confer a favor on an individual whose sole object is to get at the truth.

Who "Senex" is or to whom he refers we know not, but as the question is a plain one we will answer it, although we are not in the habit of noticing the requests of anonymous correspondents. All writers for our paper should give us their names on some corner of the sheet, if they prefer their communications to appear under fictitious signatures.

The passage to which "Senex" refers is found in Acts 1, 24, 25, and reads as follows: "And they prayed and said, Thou Lord which knowest the hearts of all men shew whether of these two (Matthias or Barsabas) thou hast chosen that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." It seem to us very strange how any one can understand this plain passage of holy writ as "Senex" says the old gentleman did. We consider it beyond doubt that the pronoun he refers to Judas and not to Matthias. Judas had already fallen or gone to his own place; it reads, from which *Judas* by transgression fell, that he might go to his own place. Now *might* is in the past tense and is found in the latter clause of the text, agreeing perfectly with the time when Judas died, whereas if it had referred to Matthias *may* should have been used, as the time was then future when Matthias should have gone to his own place.

May was used in the first clause—that he may take part of this ministry and apostleship. *May* and *might* are in different tenses; one speaks of a thing about to take place, and the other of that which had already past;—"may take part" &c relating to Matthias who was about to be chosen an apostle, and "might go to his own place" alluding to an incident already past, viz: Judas falling or departing from his office.—Wakefield translates the passage thus—"Appoint one of those two whom thou hast chosen, to take the lot of this service of an apostleship which Judas left to go to his own place," i.e. Judas left the apostleship to go to his own place. To say that the words, his own place relate to Matthias and the office of an apostleship to which he was about to be elected, does in our opinion change materially the sense in which it was meant that is, as applying to the whole course of love, the maxim has the stamp of truth. The stream has its giddy whirlpools, its billows, and its cataracts; but there are times when, for however brief a space, it flows calm and still; yet deep with reflecting without a ripple, the brightness and the beauty of the eternal heavens!

TRUE LOVE.—"The course of true love never did run smooth," is a dictum of one who had traced every passion to its secret fountain in the human heart; and, taken in the sense in which it was meant that is, as applying to the whole course of love, the maxim has the stamp of truth. The stream has its giddy whirlpools, its billows, and its cataracts; but there are times when, for however brief a space, it flows calm and still; yet deep with reflecting without a ripple, the brightness and the beauty of the eternal heavens!

An exchange of good offices is the life of society; a commerce of giving and receiving, fosters all the kind sympathies;

the more need we have one of the other,

the more likely mutual regard and attachment.

When we preach rather words than matter, they catch people's ears not their souls.—Watson.

Invitation.

Br Moses Ballou of Bash N. H. has received and accepted and invitation to take the pastoral charge of the Universalist Society in Portsmouth N. H.

Another Preacher.

Br Waldo Lyon of Dudley Mass. has commenced his labors in the ministry as a Universalist.

ENDLESS MISERY! WHAT IS IT?

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NEWS DEPARTMENT.
"And catch the manners living as they rise."

GARDINER, MAY 13, 1836.

PORLTAND MAGAZINE.

The May number of this periodical has come to hand. The contents are as follows: Slander; the Vow; Pine Island; To the Bereaved; My Poor Cousin Anna; The Exile's Lament, Diary, Maying, A Letter from India Paintings and Painters, Literary Notices, New historical Romance, New Analytical Spellingbook, Yankee Farmer, Southern Rose, Cary's Library.

THE WAR IN TEXAS.**IMPORTANT.**

The Philadelphia Inquirer of Saturday contains a highly interesting letter from a respectable mercantile house in New-Orleans, dated 23d April, which says:

"There is a great deal of excitement here about Texas, and there is every reason to believe that Gen. Gaines will cross the Sabine, as the Mexicans have violated the Treaty, and stirred up the Indians. Gen. G. is on that river with about 1200 Regulars—he has ordered up the balance of the troops from Fort Jessup, and all the regiment of Dragoons, except the detachment that is serving in Florida. The utmost activity prevails here in the Quarter Master's Department; and within ten days, immense supplies have been sent up to Natchitoches, among which are 500,000 full rations, 3000 tents, (sufficient for an army of 15,000 men,) 500 pack saddles; large supplies of camp equipage, ammunition, &c. &c.; and every thing indicates a serious campaign. If the American Army once crosses the Sabine, into Texas, you will see a furious campaign, which will end by the capture of the City of Mexico. Santa Anna is very insolent in his letters, and threatens that he will not only overrun Texas, but cross it to Louisiana and raise the Negroes. I wish he would attempt it. He makes no hesitation in saying he intends to exterminate the Texan population, men, women, and children."

THE INDIAN WAR. Gen Scott, at the latest accounts was at Tampa Bay. He had not been able to bring the Indians to a regular engagement. Several skirmishes however, had taken place in which some loss was experienced on both sides.

The Washington Correspondent of the Journal of commerce states that the fears, heretofore entertained of a general Indian war on our southern and western borders are likely to be very soon realized.

The information received at the war department, shows that there is already sufficient danger to warrant very extensive preparations, on our part, for the defence of the frontier.

The Boston Transcript is of the opinion that—

"We shall not hear much more of the "Florida War" this season. Oseola has out-generaled the Generals, and gone into the everglades where old scratch can't find him. The Volunteers are to be sent home, and the glory of keeping the Withlacoochee from freezing this summer, is left for the Regulars.—If Oseola can get anything to keep body and soul together, he will hold out forever. The war on our part has been most miserably conducted from the commencement. It will be long yet ere we see no end of it."

The following still later accounts from Florida, we also find in the Transcript:

"Dates from Tampa are to the 15th. Gen Scott shipped off from Tampa Bay 99 Seminoles, men, women and children, King Black Dirk and his tribe. On the 5th, the army, in two bodies, started to return, on both sides of the Withlacoochee, in the hope of meeting the Indians in some force. The health of the volunteers suffers, and the climate is a dreadful one. There are 400 sick at Tampa Bay."

ACCIDENT. A man by the name of John Campbell, about 28 or 30 years of age, a visitor at the Navy Yard, yesterday afternoon, while walking on the upper stage of the Vermont 74, the plank upon which he stepped canted, and he fell to the ground, his head striking a stone. He was taken up apparently lifeless, and conveyed to the hospital, where he remains in a dangerous state.—The officer of the yard is disirous of making known his situation to his friends, but knows not where to find them. [Boston City Hall Books]

SIMPLICITY. Yesterday afternoon, a fresh imported Swiss, who had brought his family, consisting of some half a dozen and his wife, to this country, applied to the Commissioners for relief. He had heard of the Alms House, and nothing doubting he would at once be accommodated, brought his whole family, and all his furniture to the door, on a cart, where it was dumped. His application however was refused, and he was bundled off to seek relief elsewhere.—[N. Y. Sun.]

IMPORTANT FROM TEXAS. The advices from Texas, furnished in the New Orleans papers (says the Baltimore American of Wednesday) con-

tinued to be of a disastrous character.—A sudden and unexpected movement has been made by a detachment of Santa Anna's army, which, in connection with the operations prosecuted so vigorously by him in other quarters, would seem to place the whole Texan force under Houston in a most critical situation. The Mexicans, uniting with and guided by the Indians, had made a forced march as far east as Nogocgoches, which town had been abandoned to them by the Texans with the greatest precipitation. One account states that the Indians on the Mexican frontier had risen in great force,—by report, at 10,000 strong,—and thus, with this combined Mexican and Indian army in his rear, Houston, who was at the last dates on the banks of the Braxos, awaiting the approach of Santa Anna, was in danger of being hemmed in on all sides.

FROM MEXICO.—By an arrival from Mexico, the official account by Santa Anna, of movements in Texas, has been received. The Drums had been ordered in every part of Mexico. Santa Anna admits a loss of 60 killed and 300 wounded, in the first battle, at the storming of Alamo, but boasts of having killed 600 Texans. He calls for 5000 more troops, and more money.

LIBEL INDICTMENT.—The Grand Jury, at its recent term returned an Indictment against Joseph Whitmarsh, editor of the Illuminator, for a libel on Thomas L. Nichols, the editor of the Standard.—Both papers are small weeklies, and printed under the same roof, in Court street. The Illuminator is a foul and disgusting publication, which was suppressed in Rhode Island by an injunction, as 'a moral nuisance.' The Standard was established for the purpose of opposing Catholicism, and assailing the teachers and professors of that faith. [Boston Post.]

In allusion to the report that Arthur Tappan has subscribed \$5000 towards rebuilding the *Methodist Book Concern*, the N. Y. Commercial says, 'It is not true, just yet, but for the credit of our Boston friends and their veracity, we hope to find it true in the course of a few days.'

FIRE. We understand that the Dwelling house, in South Berwick, owned and formerly occupied by Hon Benjamin Greene, was destroyed by fire on Wednesday last. The fire originated, we learn, from a spark from the chimney which fell on the roof. [Kennebunk Gazette.]

On the drawing of a lottery at the south recently, two negro girls, Rebecca and Matilda, each of whom held two tickets, drew themselves respectively, and Rebecca also drew a steamboat, in which she immediately embarked for New Orleans. Matilda's second ticket drew a sorrel mare upon which she also set off for the same place. [Post.]

The Albany Daily says, 220 miles of the New York and Erie Railroad, will be put under contract this summer.

We are requested to give notice that Rev. Luke P. Rand of Canaan, Me. will commence preaching at the Masonic Hall in Kennebunk, Me. on Sunday May 22, for one year.

WESTBROOK SEMINARY.

The Summer term of Westbrook Seminary will commence on the First Monday in June. Tuition \$3 for English Studies, \$4,50 for Mathematics and the Languages.

May, 1836.

MARRIED,

In Pittston, Mr Ambrose Richardson of Litchfield, to Miss Mehitable E. Hutchinson of Pittston. In Bath, Mr Benjamin Donnell to Miss Mary E. Edes.

NEW GOODS.**B. LAWRENCE & CO.**

HAVE just received from Boston at their store in Gardiner, a prime assortment of

Eng. French and American GOODS?

such as Broadcloths, Cassimeres, Vestings, Satinettes, a great variety of Prints; Silks and sewing Silk, Ginghams, Linens, brown and bleach Sheetings and Shirtings, Silk and Cotton Hukis, cotton Warps, Batting, &c. &c. Also

W. I. Goods and Groceries of every description.**PROVISIONS OF ALL KINDS.****300 bbs of first quality flour.****300 bushels of North River Corn.**

Tea, Coffee, Sugars, Molasses, Rice, Nuts, Cloves, Pimento, Ginger, Cassia, Figs, Beef, Pork, Fish, &c. &c.

Crockery & Glass Ware.

NAILS, &c. &c.

BOOTS & SHOES.

All of which will be sold cheap for CASH. Country Produce of all kinds taken in exchange for Goods.

Poor promises not received at this Establishment in exchange for goods of any kind.

Gardiner, May 13, 1836.

NEW ESTABLISHMENT.**P. D. LARKIN,
TAILOR.**

R EPECTFULLY informs his friends, and the Public generally, that he has commenced business one door South of the Gardiner Hotel, where he will carry on the Tailoring in all its various branches; from long experience, and a study to please, he hopes to merit a share of Public Patronage.

N. B. All garments warranted cut and made in first style, having made arrangements to receive the New York and Boston fashions.

Wanted immediately four Tailoress Girls, to whom constant employ, and good wages will be given.

Gardiner, May 13th, 1836. 3-w. 17.

NEW SPRING**GOODS,****ROBERT WILLIAMSON,
TAILOR AND DRAPER,**

H AS just received and offers to his old customers at his old stand a very large and prime assortment of

GOODS;

adapted to the season; all of which, having been selected by himself, he can recommend with the utmost confidence. Said stock consists of a great variety of Broadcloths, Cassimeres, English Silks, Satins, Weltings and Marseilles, Vestings, Stocks of every description; Gentlemen's Gloves and Suspenders. He also keeps constantly on hand a large supply of

Ready-made Clothing,

which he will sell very cheap for CASH.

Wishing to settle all outstanding debts by the first of JULY next, he hereby gives notice to those who stand indebted to him, that they will please call before that time and settle, if they would avoid expense; as he is resolved on selling for CASH, or on very short credit.

In pursuant of this determination, he pledges himself that he will supply those who favor him with their calls, with every article in his line of business of good quality, as well made and as cheap as can be purchased at any other establishment in the State.

—All Garments made at R. WILLIAMSON'S are warranted to Fit.

GARDINER, May 6, 1836.

ADMINISTRATORS SALE.

Will be sold at public Auction at the premises on Tuesday the fourteenth day of June, inst, at 1 o'clock in the afternoon, by virtue of a license from the Hon. Judge of Probate for the County of Kennebec, all the real estate situated in Gardiner of which David Lawrence late of said Gardiner deceased, died seized, the same being the homestead that was of said deceased, containing about forty acres.

CHARLES LAWRENCE, Ad'r.

Gardiner, May 9th, 1836. 3-w.

For one Day Only.**MENAGERIE AND CIRCUS**

COMBINED.

Will be sold at public Auction at the premises on Tuesday the fourteenth day of June, inst, at 1 o'clock in the afternoon, by virtue of a license from the Hon. Judge of Probate for the County of Kennebec, all the real estate situated in Gardiner of which David Lawrence late of said Gardiner deceased, died seized, the same being the homestead that was of said deceased, containing about forty acres.

CHARLES LAWRENCE, Ad'r.

Gardiner, May 9th, 1836. 3-w.

Paints, Oils and Dye-Stuffs,

such as Dry and gr'd. White Lead, in Kegs from the Boston and Philadelphia Laboratories; Dry and gr'd. French Green; Dry and gr'd. Prussian Blue; Dry and gr'd. Chrome Green; Crown Yellow; French Yellow; Am. Yellow; Tere De Sene; Rose Pink; Paris White; Whiting; Red Ochre; Venetian Red; Red Vermilion; gr'd. Verdegris; Black and White Rosin; Tar; Spots, Turpentine; Raw Turpentine; Venice Turpentine; Japan Varnish; Furniture Varnish; Coach Varnish; Bright Varnish; Refined Whale Oil; Winter and fall strained Oil; Patent Paint Oil; Boiled and Raw Linseed Oil; Olive Oil; Neatsfoot Oil; Glue; Lampblack; Ivory Black; Black Lead; Red Lead; White and Red Chalk; soft red Chalk for lining; Umber; Litharge; all kinds of Paint and Varnish Brushes; Pomice Stone; Rotten Stone; Putty; Stick and ground Logwood; Redwood; gr'd. Fustic; gr'd. Maddar; Nicargua; Alum; Copperas; Blue Vitriol; sil' Vitriol; Camwood; Cochineal; Curcuma; Oster; Rose; Nitric acid; Muratic acid; Acetic acid; citric acid; Tartaric acid; Prusic acid.

A prime assortment of

Drugs & Medicines,

selected particularly for the retail trade, such as Aloes Alcohol; Aniseed; Arsenic; Assafoetida; Aethopae mineral; Aqua Ammonia; Angustura Bark; Antimony; carb. Ammonia; Orrange Peel; Bals Copavin; Bals Tolu; Barbadoes Tar; Basilicon oint.; Turner Cerate; Simple Cerate; Savin Cerate; Unguentum; Itch and Salt Rheum Ointment; Flowers Bensoin; White and black oxy'd; Bisimith; Blister Plaster; Adhesive Plaster; Oliv'rs Plaster; Blood root; Borax; Burgundy Pitch; Blue Pill; Dean's Pills; Lee's Pills; Jewett's Veg. Pills; Bateman's Drops; British oil; Harlequin Oil; Caster Oil; Bear's Oil; Rowlands Macassar Oil; Antique Oil; Brimstone; Sulphur; Bristol Brick; Barber's Wax; Bees Wax; Breast Pipes; Nursing Bottles; Nursing Tubes; Bouges; Cathart's Nipple shells; Trusses; Syringes; Tooth Forceps; Evans's Crown Lancets, com. Lancets; Calomel; Camphor; Caraway Seed; Coriander Seed; Canary Seed; Anise Seed; Eng. Mustard Seed; Cardamom Seeds; Gum Catechu; Gum Mastic; Gum Shellac; Gum Kin; Guacum; Gum Arabic; Gum Tragacanth; Gum Aloes; Gum Myrrh; Gum Annuniae; Gum Scammony Allepo; Gum Opium; Gum Frankincense; Gum Galbanum; Gum Gamboge; Gum Copal; Canella Alba; Sal. Soda; Sup. Carb. Soda; Castor; Corrosive Sublimate; Cream Tarter; Peruvian Bark; Ext. Circuta; Ext. Stramonium. Ext. Sassafras; Ext. Henbane; Colocynth; Colombo; Chamomile Flowers; Caustic Potash; Cephalic Snuff; Court plaster; Cowage Down; Cascaria Bark; Colchicum; Chlorite Potasse; Miss M. N. Gardiner's Cough Drops; Flowers Cicutæ; Confe; Senna; Fluid Extract of Senna; Cubeb; Calcined Charcoal; Clorina Tooth Wash; Dovers Powder; Digitalis white; Dinchlon; Draggon's Blood; Elicampagne; Elixir Paregorie; Elixr. Pro. Elixr. Vitriol; Elixr. Sulphur; Epsom Salts; Glauber Salts; Dr. Dexter's Vegetable Elixr. Rochelle Salts; Ergot; Nitrous Ether; Sulphur Ether; Slipper Elm Bark; Tompson's Eye Water; Erasine Salts; Ess. Spruce; Flaxseed; Nutgalls; Garget; Gentian; Gallin' Root; Gold Thread; Gold Beater Skin; white Skins, also Rose, Ede's Odoriferous, Compound Persian sweet-Bags, Hyde's Oriental Soap, otto Rose Soap, Essences of all kinds, Spice Bitters, Jaundice Bitters, Aiera Picra, Shaw's Horse and Ox Liniment.

Hard Ware,

Such as the following:

Halter chains; Trace do; Bed screws, Latches and handles; Butts and Screws, English w't. Nails, finishing Nails, Knives and forks.

Plated Tray and Table spoons, Iron do; Coffee Mills, Table Hinges, Brass Butts & Screws, Pad Locks, Chest do, Trunk do, Closet do, Stock do, Box do, Window Springs, Blind Fasteners, Bolts, Brass lamps Jappan do, Brass Candlesticks, Iron do, Horse shoes, Sheep Shears, Lifting Handles, Snake Handles, Horse Raspers, Wood Raspers, Shoe do, Mill files, hand Saw do, cross-cut Saw do, Brass Escutcheon Latches, Brass

NEW GOODS

JUST RECEIVED BY STEAM BOAT NEW ENGLAND, a prime assortment of

GOODS,

such as Souchg. Tea, old Hyson Tea, young Hyson Tea, Imperial Tea; H. B. Sugar, St. Croix Sugar, Lump Sugar, best double ref'd. Loaf Sugar, Crushed Sugar, white Brazil, do; St Domingo and Java coffee, gr'd. Pepper, gr'd. Cinnamon; Cassia in matts; Cloves; Nutmegs; Mace; Real Cinnamon; Chocolate Shells; Bakers Cocoon; Chocolate; Box Raisins; Bloom Raisins; Cask do., Smyrna Raisins in Boxes; Sultan Raisins; Currents; Prunes; Figs; Oranges; Lemons; Almonds; Shagbarks; Shelled Almonds; Eng. Walnuts; Filberts; Castanis Nuts; Macaroni; Apples; Kegs of Butter, Crackers; Dutch Cheese Pine Apple Cheese; Rice; Split Peas; Cold Water Crackers; Sperm Candles; Mold Candles, Dip Candles; Poland Starch; Castile Soap; White Bar Soap; Brown Soap; Fancy Soaps for the Toilet; Shaving Soap; Rose Water; Sweet Oil in flasks and Bottles; Citron; Lemon Syrup; Robinson's Patent Pearl Barley; Robinson's Patent Grouts; Oat Meal; Sago; Tapioca; gr'd. Rice; Arrowroot; Irish Moss; Ginger Root; gr'd. Ginger; Pure Ginger; Preserved Ginger; Extract of Lemon; Anchovies; Reading Sauce; China Soy; Walnut Ketchup; Mushroom Ketchup; Guava Jelly; Raspberry Jam; Honey; Currant Mass; Curran's Mustard; Tamarind; Pineapple; Mixed Pickles in Bottles; Pickled Mangoes; Pickled Gerkins; do; Lobsters; do; French Beans; Piccalilly; do; Onions; Fresh Olives; do; Capers; Tomato Ketchup; Paolo; Vinegar; Pepper-sauce; Dried Peppers; Cayenne Pepper; Seralaris; Potash; Bottled Porter and Pale Ale; Draft Ale; Sponge Blacking; Paste Blacking; Day & Martin's best; Am. and Spanish Cigars; Best Retailing Molasses; Sugar House Molasses Vinegar; Choice Selected Liquors for sickness; Choice Wines; such as Brown Sherry; Seigny Maderia; (old Wood House Brand;) Champagne; Claret; Muscat, and dry Malaga Wines. Also a large stock of

Paints, Oils and Dye-Stuffs,

such as Dry and gr'd. White Lead, in Kegs from the Boston and Philadelphia Laboratories;

Dry and gr'd. French Green; Dry and gr'd. Prussian Blue; Dry and gr'd. Chrome Green; Crown Yellow; French Yellow; Am. Yellow; Tere De

POETRY.

From the Christian Pilot.

RELIGION.

In the morn of life I sought that maid
To woo and make her mine,
I searched the close—the open glade—
And sped through varied clime.

The pealing bell—the cloud-capp'd dome
Announced her fixed abode—
But I never found the maid at home,
Tho' thither oft I strode.

To mine ear her name familiar grew—
My fancy mark'd her "form,"
But I found the vision nought but true,
Then sat me down to mourn.

For I could not rest in this dull sphere
(To man in goodness given),
Without that friend my path to cheer
And help me up to heaven.

When reason "spoke me"—soft but clear,
And bade me "cease from trouble,"
"For the phantom form which you seek here
Is empty as a bubble!"

"Religion" sleeps within thy breast!
But break her useless slumber,
And she will teach the way to rest—
To "blessings without number."

But never wander from her sight
Nor disregard her "story"—
Then to thy feet she'll prove a light
To light thy path to glory.

DESULTORIOUS.

From the Magazine & Advocate.

THE WATERER--NO. 6.

BUILDING MEETING-HOUSES.

In our last, was urged the importance of regularly assembling for religious worship. The next requisite which presents itself to mind, after a congregation have assembled, is a sufficiently spacious and commodious building, to shield them from the scorching beams of Summer, the pelting storms of Winter, the drenching rains of Autumn, and the sweeping blasts of Spring.

It is true, "God dwelleth not in temples made with hands, neither is he worshipped with men's hands, as though he needed any thing." It is true, devotion may be just as pure when offered in the open air, as in the dedicated temple. Men, indeed, might worship God acceptable, without meeting-houses, and they might also subsist, tolerably, without dwelling-houses; but the one would be as disagreeable as the other is inconvenient.

There are, however, those who profess an interest in the cause of religion, who are willing to worship without a church, because there is some expense attending its erection. These same persons must have buildings for themselves and families to abide in—buildings in which to store the produce of their harvest—buildings to perform their mechanical labor in; and buildings, even for the comfort and protection of their cattle.

They cheerfully expend the sum of one hundred dollars, in erecting a building for the shelter of their brutes, but are unwilling to appropriate half that amount, for a temple, in which to worship their Creator. We can commend their laudable economy in the former, but cannot approve their illiberal parsimony in the latter.

To societies wishing to build churches, the following hints, which are the result of some experience and observation, may not be unacceptable:

1. *The raising of funds.*—This is generally done, in country places, by subscription. People are sometimes loath to subscribe, till they know whether the project will succeed, and hence the difficulty of obtaining subscriptions in a community where means are abundant. The people distrust the liberality of each other. To obviate this difficulty, let an amount be fixed upon sufficient to cover the expense of building. Then let some one go to each individual, supposed to be friendly, and ascertain, confidentially, what he is willing to contribute, provided the amount, shall be obtained. Let a minute be made, in each case, with pencil; and, if the event prove the ability to build, a subscription. I once knew this experiment made in a vicinity, where the amount proposed was \$1800, but which resulted in a building worth \$4000.

2. *The location.*—A meeting-house would be erected in many places, could the people agree upon a location. This is most frequently the case in towns which embrace two or three small villages; and argues a greater share of pride and worldly interest, then of self-sacrifice and Christian unity. But how shall a location be decided, where two or three have equal claims, and must share the expense? The following is a method I have known adopted, with satisfaction to all parties. A subscription is drawn for the erection of a meeting-house, "to be located at _____, or _____, or _____, whichever place shall be designated by the greatest amount of subscription."—Two or three columns, as the case may be, should then be drawn, and over each column written the name of one of these places. Then each individual subscribing, should place the amount he is willing to give, running the risk of location, in that column over which stands the location of his choice. The house is then

erected at the place, "designated by the greatest amount of subscription," and the whole subscription applied to its erection.

3. *The expensiveness of building.*—Do not, I beseech you, brethren, get into debt, in the erection of a meeting-house by subscription. It will retard your prosperity. For members will be added to a society, where each new member must shoulder his proportion of an old debt, which is accumulating interest. Do not build a larger or more elegant house than you have means to cover, in order, to rival or excel some other one in your vicinity. A small house will generally draw a greater number of people than an unnecessarily large one. Mankind are gregarious animals, and prefer being crowded to being lonesome. Who would not rather live in London, than Oregon? Besides, a small house, well filled, is much more pleasant to the speaker, than a great one, nearly empty. And in regard to elegance, it is not that which is dazzling, on the outside of a house, that proves a lasting inducement to attend; but that which is edifying, within the building; and the former frequently swallows up the means which might secure the latter. Brethren, "think on these things."

4. *Utility.*—Do not sacrifice utility to ornament in building. The comfort of the hearers, the singers, and the speaker, should be primarily regarded, and that little curb of false taste and vanity, the eye, consulted secondarily. The back of the seats should not be perpendicular to the seats themselves, but sloping backward, slightly. The pulpit should be low. Three and a half feet, in a building of ordinary length of posts, is as high as the speaker's feet should be from the floor of the house. It is a great assistance to have the floor elevated, at the end of the building opposite the desk, thence gradually descending towards the pulpit—it brings the audience nearer the speaker. It should be considered indispensable, in wintry climates, to have an entry-way, a vestibule, to exclude from the inner apartments the cold air, which enters through the outer door. In small buildings this is too often sacrificed for a colonnade. If the gallery stairs are inserted on the floor of this entry-way, as is generally the case, there should be partitions and doors at the head of the stairs, instead of the galleries being left open. People forget that Boreas can climb stairs. And were it not a truth that the people, in building, seldom consult the comfort of their speaker, I would suggest that the desk be placed on the end of the building opposite the entrance. I will say to brethren in the ministry, who have feeble health, do not engage to preach, during winter, in a building that has the desk situated between two doors, both opening to the weather. APOLLOS.

DAVID LAWRENCE,

late of Gardiner, in the County of Kennebec, deceased, intestate; and has undertaken that trust by given bond as the law directs:—All persons therefore, having demands against the Estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said Estate will be requested to make immediate payment to CHARLES LAWRENCE; Administrator. Gardiner, March 14, 1836.

LIST OF LETTERS
Remaining in the Post Office, Gardiner, April 1, 1836.

A
Mary Ann Ames, K
Thomas Anderson, E. D. Kimball,
Samuel Amee. Moses Knight,
Elizabeth L. Bran, Josiah Keen.
Betsey H. Baker, L
Mary G. Blake, Thomas Lewis,
Thomas Brown, Ephraim Lombard,
Winthrop Brown, Sarah Libby, care of
Russell J. Braley, Enoch French.
Moses Bran. Joseph B. Littlefield,
C Calvin Cole, M
Richard B. Coldwell, Wm. Morse,
Susan Church, James Marston,
Isabella Combs, Hannah Matthews,
Francis Couillard, Lawrence Maher,
Oliver Couillard, Danie Marston.
Lidia Cross. N
D Daniel Door, Wm. Neal.
Jonathan Doe, P
John Doe, James Potter,
Sarah B. Dunsted, Catherine Palmer,
F F Jeremiah Fogg, Jessa S. Perkins.
Levi B. Green, R
Thomas Gardiner, Pyam Richardson 2,
Aaron Goodwin. Rebecca G. Reed,
H Caleb Towle Jr., Thomas R. Reed,
F Robert C. Towle, Catherine Roach,
Jeremiah Fogg, S
Sarah Fling, Mary E. Sterns,
G Levi B. Green, Jonathan Stone,
Thomas Gardiner, Rhoda Springer,
Aaron Goodwin. Mary R. Stinson,
H Zane C. Small.
T
Mary Hunter, Caleb Towle Jr.
Hannah Hazen, Robert C. Towle,
Martha Howard, Sylvanus Thomas,
Wm. Hinkly, Stephen Tucker,
Sulaven Hodges, Charles S. Tailor.
Ezekiel Holmes, W
Levi Huntington, Charles Wise,
Levi Huntington, Eliza Wilson,
Charles Haskell, Priscilla Webber,
James Harvey, Richard W. Webster,
J Daniel Jordan, Joseph W. Waite,
Wm. S. Johnson, Thos. Will before,
Thomas Jones, Hiram Wood,
Wm. Johnson, James Jewell.

WILLIAM PALMER, P. M.
Gardiner, April, 1836.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Gould's Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy State, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell, a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Factory, and will furnish at Short Notice, any thing in these lines.

JOEL CLARK Jr. Gardiner, April 15, 1836. ly.

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses founndered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a few cases where a second application of the remedy is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when once removed it is not likely ever to return. The power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorer individuals the money of the Electric Anodyne.

Prepared and sold by JAMES BOWMAN, Gardiner, Maine.

PRICE 37 1-2 cents.

JOSEPH Y GRAY TAILOR.

RESPECTFULLY informs his friends and the Public, that he has taken the Shop over the Franklin Bank, where he executes the Tailoring Business in all its Branches, he flatters himself that he shall be able to give general satisfaction to all who may favour him with their Custom.

Gardiner, Nov. 27, 1835. ly.

JORDAN STANFORD, ISAIAH STANFORD. Gardiner Feb. 22d, 1836.

THE Co-partnership heretofore existing between the subscribers under the firm of J. & I. Stanford is this day dissolved by mutual consent; Jordan Stanford is authorized to settle all accounts of the late firm.

JORDAN STANFORD, ISAIAH STANFORD.

Gardiner Feb. 22d, 1836.

THE subscriber will continue business at the old stand and solicits the continuance of the patronage of the public and the former customers of the late firm.

JORDAN STANFORD.

Gardiner Feb. 22d, 1836.

COMMERCIAL HOUSE BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water, it stands on the stage road, and the stage stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 23, 1835. ly. 32.

AGENTS FOR THE INTELLIGENCER YORK COUNTY.

Kennebunk, James Osborne, Jr. p. m.; York, Solomon Brooks, p. m.; Hollis, J. Merrill, p. m.

CUMBERLAND COUNTY.

Brunswick, Joseph McLellan, p. m.; Rev. Seth Stetson; Danville, James Goff, Jr. p. m.; Freeport, Seth Bailey, Jr. p. m.; Gray, Meshach Humphrey, p. m.; Hon. Eliab Lathum; Minot, L. N. Woodbury p. m.; New Gloucester, Rev. Jacob Woodward; Portland, Charles J. Barbour; Westbrook, Benjamin Qunby.

LINCOLN COUNTY.

Alna, Capt. David Otis; Bath, D. V. Kendall; Bowdoinham, Matthew P. Spear; Lewiston, Dan Read, p. m.; Lisbon, Cyrus Haskell, Col. William P. Chimy; Litchfield, Asa Batchelder, p. m.; Rufus Blake; Thomaston, Phinehas Tyler, James Wheaton; East Thomaston, John Spofford, p. m.; Union, E. Cobb; Wiscasset, Barker Neal; Warren, Seth Weatherbee; Waldoport, Parker McCobb, Jr.

HANCOCK COUNTY.

Bucksport, Sewall Lake, p. m.; Castine, Nath Wilson; Ellsworth, — Paddleford.

WASHINGTON COUNTY.

Houlton, Gen. Joel Wellington; Lubec, Rev. S. W. Clark; Alexander, J. Stephenson, p. m.

KENNEBEC COUNTY.

Chesterfield, Joseph Keith, p. m.; Farmington, Rev. Thomas Beede; Farmington Falls, A. B. Caswell, p. m.; Greene, Luther Robbins, p. m.; Readfield, Lory Bacon; Vassalboro, Jacob Butterfield; Winthrop, David Stoddard; Waterville, Hon. A. Smith, p. m.; Wayne, Capt. Jacob Haskell.

OXFORD COUNTY.

Brownfield, Gen. James Steele, p. m.; Buckfield, Col. Aaron Parsons; Fryeburg, William Stevens; Canton, Hon. Cornelius Holland; Hiriam, Alpheus Spring, p. m.; Livermore North, Col. J. Stone, p. m.; Norway, Rev. H. Hawkins.

SOMERSET COUNTY.

Anson, Hon. James Collins, p. m.; Canaan, Rev. L. P. Rand; Fairfield, M. Philbrick, p. m.; Madison, A. P. Morrell, p. m.; Mercer, Martin Burr; Parkman, Rev. Amos A. Richards; Solon, Asa Buswell; St. Albans East, Thomas Skinner; Abbot, R. Gower, p. m.; Athens, B. H. Peaks; Milburn, Samuel Philbrick.

PENOBSCOT COUNTY.

Bangor, John S. Sayward; Brewer, Silas Winchester; Dexter, Gilman W. Burleigh, p. m.; Duxbury, Gen. Jesse Robinson, p. m.; Fordsontown, Jonathan Blake; Guilford, Hon. Joel Kelsey, p. m.; Hampden, Dr. Allen Rogers; Orono, I. Washburn, Jr.; Old Town, Asa Smith; Sangererville, Rev. B. Bursley.

WALDO COUNTY.

Belfast, D. W. Lothrop; Head of the Tide, Isaac Brown; Camden, N. Dillingham, R. Chase; Lincolnville, Francis Fletcher, Benj. McAllister; Montville, S. S. Stevens, Rev. Moses McFarland; Monroe, Rev. M. L. Chase; Palermo, Benjamin Mardin, 2d.

The above gentlemen are authorized to receive payments and forward subscribers names for the Intelligencer, and their receipts will at all times be given.

We have not so full a list at present as we intend to have, other names will be given soon. We have perhaps omitted some names who acted as agents the last year, if so it was not done intentionally, and they are respectfully requested to continue their agency. We shall revise our list as soon as possible and make alterations as circumstances may require.

DANIEL CLARK.

Portland, Me. October, 1828.

E. HUTCHINS & CO'S NEWLY IMPROVED INDELLIBLE INK.

E. H. & Co. have, by means of their new chemico-mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indeleble.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the name of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner

Gardiner, Jan. 13, 1836. ly.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE.

Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and know the composition and of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.

The general Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merck, Hallowell, and W. & H. Stevens Pittston

Gardiner, Jan. 26 1836. ly.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE.

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DANIEL ROSE.

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